

# REMONSTRANCE

Concerning  
The *Grievances*, and *Maladies* of the  
Kingdome of

# ENGLAND:

RIGHTLY  
Stated in X POSITIONS.

VVith *Remedies* prescribed for the speedy help of each of them:

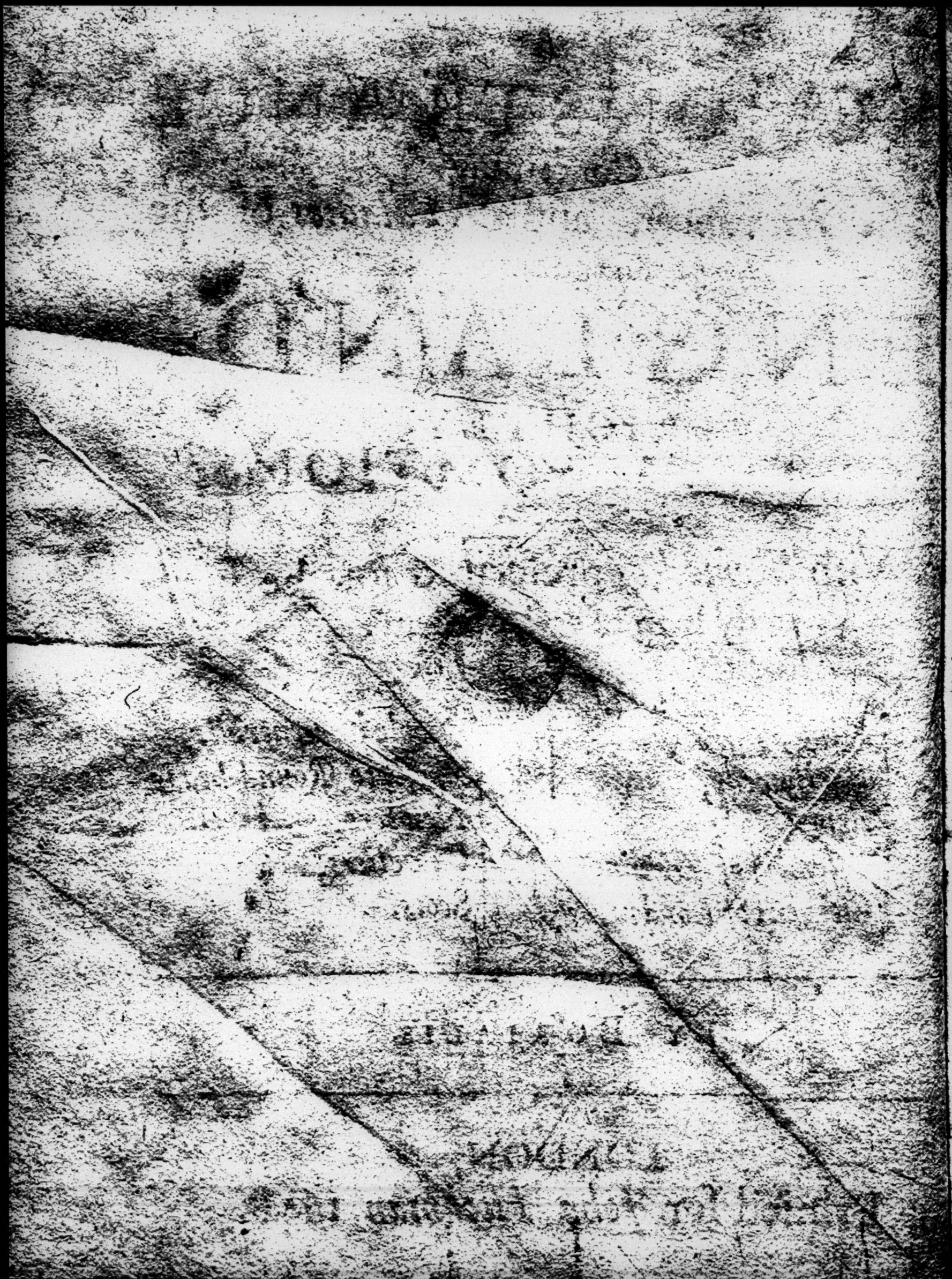
VIZ.

The	{	King,	{	People in Generall.
		Parliament,		Apostate Round-heads
		Army,		Newters,
		Assembly of Divines,		Cavaliers,
		Citizens of London,		Scots.

BY BORIALIS.

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## Maladies and Remedies.

I.  **HE Scots** (to dispatch them first, because they have furthest home) are a people that would be thought more wise than honest, and yet, because it is no wisdom to renounce honesty, none therefore are greater pretenders to it. They are singular School-men in State-matters, and can distinguish to a bristles breadth, for instance: They can break their Faith and keep their Covenant, come like Brethren to help the *English*, and never strike stroke for them, but at *New-castle* and *Cannon Froome*, the one to keep it the other to leave it, because it was worth no more; and yet hate with perfect hatred, those that did better service, because they did so. The old Modell and they whilst it was on foot, were then scarce Brethren, but now they and the Old Modell-men against the Army, are sworn Sisters. They March'd to *Hereford* and back again, and all the way coming and going, took the winde of the Enemies Garrisons, as if the plague had been in them. If the Parliament wish'd them advance Southward, they retreated Northward by a Scotch figure, because the North of *England*, is the South of *Scotland*. And lay just so long before *Newarke*, till by private confabulation, the King came to their Leaguer, and then, and there broke their word (but kept Covenant with the Parliaments Commissioners, against their promise carrying away the King to *Newcastle*, in all post haste, as if they had meant to have invited him to *Edinburgh*, in freedom, honour and safety, but no such matter my Lord; touching the Kings dignity and greatnesse; the Covenant only bindes on this side *Tweed*, for beyond it Hee's little enough, but it seems they have bargained with him like the two Tribes and half, so they may have all beyond *Jordan*, they'll see him in safe possession of *Canaan*, therefore, for that end, must there needs be a personall Treaty, and an invitation of him (whom they'll neer invite into *Scotland*) to *London*, in honour, safety, and freedom, the Kings own words, fiddle and stick, which makes *Pragmaticus* (the Court-jester) ready to leap out of his skin, for joy, to hear this tune played upon the *Scotch Bag-pipes*, so that hee'll goe neere to want a Theame, to Rime upon next week, being reconciled to this loyall fraternity. But they



tell you the reason ( and for my part I beleeeve them ) why they would have the King entertained at our cost. because they say their happinesse is in him, for you must consider the two great wheels of the Scotch engine is now in perpetuall motion, the one to make *England Scotland* in matters Ecclesiasticall, so that *It is*, and *It is not so*, in Scotland, were urged in the Assembly like *ipse dixit* in the Schooles : the other is to make *Scotland England* in things civill, and though an *English* man in *Scotland* must not untie the Kings shoe latchet, yet they sticke not to propose to have the third part of offices about him here. They cry out of the abuse offered a single Commissioner at *Hampton Court*, and that no re- pare is made, the whilst they sanctuary *Knox*, and nose us with *Cheesley* those arch incendiaries, that in whole volumes abused the whole state of *England*, with breach of priviledge of Parliament to boote, which by Covenant is to be maintained, and they punished, but a trick at m w will helpe that, for they can in their printed Papers (those *Scotch* speir a- cles to blinde *English men* ) take the Covenant in peeces and quote it in abstract Propositions leaving out the principall verbe still, the conditionate coherence of one thing with another, so that the reason why they so cry up themselves ( wherein they have an excellent faculty ) for transcendent Covenanters, is, because they do by the Covenant, as some sectaries of these times doe by the scriptures, bring their sense to it, and not take sense from it. And for most part what is their religion? *Presbytery*, they do by it as the *Jews* did by the Temple, worship it instead of God, and though swearing, lying & dissembling, be even nationall vices amongst them, yet by vertue of this bare badge they cry up themselves for the people of the Lord, as if heaven also could be caught by craft, but *forma dat esse* is a maxime undeniable with them, they are the best Christians and Covenanters because the best *Presbyterians*, which they make their staulking-horse to catch city and country, and the Assembly also, and their skreene to be spatter the *English* Parliament, except the eleven Members, whose devotion to *Presbytery* and the old Model, prefers them in favour above the rest. From State Presbyters, *Libera nos*.

### The Remedy.

Let us doe them all good Offices, and keepe them at all due distances mix not interests, keep Covenant in the intire plaine English sense of it, avoid their tedious Haranys, point speeches, and voluminous Papers, which they onely speake to the Parliament first, to the end that after they may speake them in print to the People, which they know so great a body as the Parliament, pressed with infinite and weighty busineses cannot suddenly answer, and so think to carry



the cause by cajoling the vulgar, and to divide betwixt the body reall and representative, and then the towne's their owne; too much Serpentine wisdom to stand with the innocency of Doves. Thinke not the worse of Presbytery because they Idolize it, but let power of godlinesse and purity of worship goe hand in hand. Let (in a word) the Parliament be true to their trust, and England to it selfe

II, Next *Vous-avez, Cavaliers*, tis fit these two should goe together since *Pragmaticus* saies the *Scots* are turned Royallists) these degenerate *English men*, that fight to be slaves, but had more wit than to stand to it. For the ingenuouesest of them say, that if the King had got the better, the Kingdome had beene undone, they see so farre now into his disposition, and yet they in hope to be sprinkled with Court holy water, are content to sell their birth-right, which their Progenitors nobly purchased with their blood, and they as ignobly sell it with theirs. They complaine of compounding, which yet is a Cheaper tenure to hold by then disseising, which had fallen to our share if they had been paramount, as themselves sticke not to say, and threaten to try us all for Traytors at the King's Bench barre, where proud *Banks* and pricket *Heath* must have given sentence, and then there had beene old worke for new Tiburne. The two *Germaine* Princes must have beene denized with the Estates of *Northumberland* and *Pembrooke* and their blew Ribbands to boote; as judging most fit, that they should ride on horse-backe that fought for *St. George*.

### *The Remedy.*

Though the Cavaliers bee overcome, yet let them have what they fought for, viz. slavery and bondage. Those of them whose Ancestors gained their Honours by fighting for their Country, let them now lose theirs for fighting against it, a doome which their owne forefathers would passe upon them, were they alive, to see such degenerate stemmes grow out of such Noble stockes, for Nobility and Gentry ought not to discend by propagation without derivation, not by blood but by vertue. And those of them who Citizen like bought their Armes and Honours, let them all bee reversed till they renew their Patents at the old rate, and compound at *Heralds Hall* for their forfeited honours, by shamefull deserting their Country, more worth than all the Kings in Christendome.



III. The next that takes the Stage is the *Newter*, that long tail'd vermin, which is not begotten, but engendered, of fear and covetousness, that like the Drawer at Saint *Dunstance* bids all welcome, and is indeed now for the Parliament, and *damne him* anon for the King, like the picture that side-ways hath two faces, but forth-right none; He is one that asks leave of the Cavaliers Garrison to lend a small sum to the Parliament, the better unsuspected to befriend them with intelligence, and yet brings his money by stealth too, as if he were afraid of Over-seers, when as he hath made his peace before-hand, and there payes in a little, with a great deale of perjur'd protestations, and ever after takes himself for a friend to the Cause, and is ready to bind any man to his good behaviour that thinks otherwise of him, confidently pretending to all those Parliament Declarations that promise reparation, as if his name were in them, intituling himself to future indemnity for his little-good-will, in his fourpenny friendship.

*The Remedy.*

1. Let these half-faced groats, be for ever reckoned amongst clipt silver, & never go for currant coyn that are so light in the ballance, there is as much difference between cyphers and figures, as between something & nothing. Lay no weight upon them, for they'll deceive you at a dead list, I wish there bee not too many in the Parliament, that hunt with the Hound and run with the Hare, that factor for the King, by vertue of the Common-wealths trust, (throw such *Jonasses* overboard, or they'll sinck the ship. The Minorite Cavaliers, that but lived in the enemies Garrisons, did lesse hurt then some *Newters* that lived out of them, therefore I know not why they also should not compound, or at least pay double Excize, as wel for Newtrality as the other for bare Malignancy; being equally hurtfull, let them both go for Delinquents in *Concrete*. I mean Verb *Newters*, that can stand in construction without a Nominative Case, men of note and name, that have talents of estate, reputation, &c. to use, and hide them in Napkins. Who therefore, as they are not much richer, so nor much poorer for the times, at least, not for their good wills.

IV. In the arle of these, follows the Apostate *Round-head*, drow-baked Patriot, a weed that grows up and down, both among people and Parliament: A sort of men that out of private and personall dissatisfaction, misprision and jealousy, have lost their first love, and received circumcision, because they see the Parliaments Road will never bring them to *Mahometts* Paradise, for instead of liberty, and property, they looked for



for pleasure and plenty, and failing thereof they desert the Cause, being like them that followed Christ for loaves. State-Arminians, that dreaming of an universall redemption, at first came flying into the flock, with the wings of free-will and common grace, which in this Sun-shine of recesso being melted, *Icarus*-like they are faln from heaven to earth, totally, if not finally, opening their mouthes against the Parliament and Army, like hounds upon a stop, having no way else to cover their shame, whose principles founder with long travel, and they like jades tire before they come to their journeyes end.

*The Remedy.*

Of all men these ought to be branded in the forehead never to be confided in, such murmuring spies that wanting faith to go thorow-stitch, indeavour to set the people in a mutiny at the skirts of *Canaan*, that their Carcasses may fal in the wildernesse, These should do wel to repent (if possible this sin may be forgiven them) and do their first works: For salvation will come some other way to *England*, but they and their fathers house shall perish.

V. Now to consider the *People in generall*, under no other notion then as *English me*. These are too little sensible of the good they have gained. Because they have not all they would, therefore they dispise al they have, thinking that reformation may be don in a day though it was many years undoing) and without charg, both which are impossible, the *Jewes* found it so when they came out of *Babylon*, the *Samaritans* will not let the work go on smoothly either of the Temple or City, Church or Common-wealth: think ye the devill lyes dead in a ditch? nothing lesse, his strong opposition is the hopefulest argument of a happy settlement, and reformation though the times & means too, be both in the hands of God. They listen too much to reports against their best friends, and beleve them too easily, not discerning the times, nor the guize of men, who now being put by other shifts, makes lies their refuge.

*The Remedy.*

Believe it is the Lords work, as once you did in the days of thanksgiving, and that therefore it's fit to stay the Lords leasure, for faith (especially joyned with hope) makes not hast, murmur not against *Moses* and *Aaron*, who can neither make more hast nor better speed than God gives leave, such wildernesse sinnes in the people have beene no smal impediment to the Parliament, weakning their hands & hearts. Own your representative body (though not every member of it) notwithstanding the *Scots* insinuations in their printed papers, or *Pregmaticus* his scurrility in his printed Pamphlets: put not impossibilities upon



on the Parliament, nor expect them not from them. Value safety above profit, and therefore force them not to disband the Army, against their owne reason, and to your apparent ruine, for whensoever it is disbanded, and the Parliament ended, for which the King bid staire, then hath *England* scene her best dayes, untill things be much more securely settled, then appears at present in the face of affaires or dispositions of people, principally the Cavaliers, whose tongues betrayes their hearts, by whose folly I hope we shall learn to be wise.

VI. After the people of *England*, if that be their proper place, who had almost been above and before them, come the *Citizens of London*, a place it cannot be denyed considerable, and a people that when time was, did good service, but of late some were about to play *Tadgell* good cow, and had stroke all downe with her foot but for her tye-band: purse-proud they are, and insolent withall, vying it with the Parliament, inferiour in nothing but petitioning, and hardly in that, for therein they were so remonstrative, as if the Sword had indited them, the Mace penned them, and the Cap of maintenance delivered them, demanding from the Parliament what they had commanded from them. Insomuch as that great land-Leviathan, *The Lord Mayor, Aldermen and Common-councell in Common-councell assembled*, had almost swallowed up the three estates of the Kingdome, but that *Englands* Army came to the rescue, whereby the supreme power is yet preserved at *Westminster* which had else been translated to *London*, for lesse then a petty Principality will not content them, they must not only command within, but without their liberties, even the whole line of communication, and so consequently our Legislators: *Westminster* and *Southwarke* lackying by his Lordships horse as worthy no higher promotion in the *Militia*. They entertaine treaty with forraine agents instead of factors, and look as if they meant to set up for themselves and trade alone. Our brethren the Scots court them with letters and long speeches, as the only rising Sunne: And his Majesty temporiseth too, granting them all their Propositions without ifs, or ands, but none of those that appertaine to the Kingdome in generall, as being not so much in favour.

#### The Remedy.

Doe not affront the whole Kingdome in despising their Parliament, whether if I be not deceived, you also send your Burgeses like other Corporations. Be contented with your membership in the body, exalt not your selves above your brethren, take (if you will) the highest place under the head, but strive not to be above it, for



So your footing will be too slippery to stand firme. Every starre moves best in its proper orbe. Swell not till you breake, by labouring to bring the supream power under your civill sword, its neither consonant to rules of discretion, nor lawes of hospitality to conquer those you ought to protect. Let not your mutability be recorded in the history of this age as in former, where you are called Weather-cocke Citizens; persevere to the end, lose not your reward, be not ambitious like the great Earle of Warwicke, to doe and undoe, lest at last you undoe your selves; what assurance can you have in the King that never kept his word with the Commonwealth? I tell you betime, lest you repent too late, when you are ingaged in unextricable difficulties, massacres, and exactions. Find him not money to disband the Army, nor power or force to dissolve the Parliament, for then good night at noon. I know neither of these counsells please you because you are prejudiced against both; but when you put on your gowns, lay aside pride and passion, which are therefore the worst counsellours, because the greatest flatterers. Please not your selves to your owne ruine and the Kingdomes, Court holy-water will soon dry up. If you were better read in story, you would be better taught then to desire the King amongst you in freedome, honour, and safety, much lesse upon his own tearms, or so much to countenance those that do so. Graspe not more then you can hold, let Naboth injoy his vineyard, an inforced subordination amongst equals is nothing so firme a tie as a voluntary association, especially in Militia's. Put not your worst affected Citizens in offices of greatest trust. Enviously quarrell not the Parliament for every hundred or thousand pound they bestow, though upon their own Members, either in recompence of their service, or repaire of their losses, who have ventured their lives, lost their estates, borne the brunt and heat of the day in a seven years hard service to maintain your freedoms and the Kingdomes, banished from their own homes, wives and children, when as you enjoy yours all this while, and yet I deny you not your share in the honour and successe of the war, nor do you grudge them theirs, who for the publick suffer not a little in their own private condition. I meane those of them that intend their trust more then designs, which I know many do, and some do not, eating worse meat, and in a worse manner then their very servants were wont to do at home, where also they had elbow room, that now are faine to keep house in a chamber.

VII. As touching the Assembly of Divines, they are better read in books then men, and in this age of different opinions, they do like those at the confusion of languages, sort themselves with whosoever they be that jumpe with them in judgement, and think them honest and infallible in all things else that hit right in Presbytery, though they but pretend to it, for such there are that are neither Presbyterians, nor Independents, but cry up the one, because it cryes downe



the other, and consequently the Army that new modell, which they hate for their vertues, not for their vices, their victories, not their tenets. But the greatest Clerks are not alwayes the wisest men, nor see not the furthest into a milstone. Some men read Matchiavell to doe him, but they to undoe him. There are Protestant Jesuits of the short robe, that can so disguise themselves as to cozen them of the long, and draw them (by an erroneous credulity) to be really theirs, by but seeming that they are not.

#### The Remedy.

*All's not gold that glisters, nor all true Englishmen or Patriots that are friends to Presbytery, or foes to the Army. Believe it, there are many Lay Lord-bishops still alive, that go disguised in Presbyterian visors, because they know it is in vain to strive against the stream, untill the wind blow right for them. Who ever he is that is an Englishman, and intrusted for the Commonwealth, if he factor for the King, he holds his principles as well Ecclesiasticall as civill, and intends the Prerogatives of both, time will tell you so, though they do not; if God deceive them not, they will deceive you; but hitherto they have missed their mark, travelled with iniquity, conceived mischief, and brought forth a lye, and so I am confident will ever do. Only take you heed of partaking in other mens sins, call not evill good, nor good evill, but distinguish; Cry down error, but not the Army, lest you change the actors, but not the tragedy, and cry up Presbytery, but not all Presbyterians, lest as wise as you are, at last you conclude with a non putarem.*

VIII. The Army are men *probatum est*, and that both in their effects and defects, and Englishmen also, the Kingdome have cause to say so, though too many are loath to speak out their commendations for feare of discommending themselves. Emulation as it tends towards imitation is a vertue, but as to envy a vice. In the way of their profession they have done rare things, both as good Souldiers and true Patriots, in overcoming open enemies, and disappointing secret ones; but they are nothing so good at book-worke, as at sword-play; it cannot be denied but they make foule worke with Scripture and Pulpits, we never read of Centurion preachers, and yet one built a Synagogue, and had so great a faith that Christ himselfe marvelled at it, but he had deep humility withall, and yet a great Commander, moving in his sphere as a Souldier, and not out of it. The other is renowned for a devout man, fearing God with all his house (there indeed it seemes he taught as a *pater familias*) a giver of almes and frequent in prayer, but neither before nor after Peter came to him, doe we read that he tooke upon him to preach: It seems though they were



were both gracious men, yet neither of them was a Gifted Brother. They abound in Victories, and so they do in Errours, it is pity they should do so, that they who have been the Lords Hoste, and fought his Battailles, should now be the Devils seeds-men and sow his Tares.

### The Remedy.

Be not so bitter against the Assembly, and the rest of those that are reverend and godly Ministers in the Land, because of Ordination, you know not what spirits ye are of, nor whose Designe you drive therein; they have the same Seal for their Ministry that Paul had for his Apostleship, 1 Cor. 9. 2, they have by it converted not a few to Christ, and that too as the truth is in Jesus, which we do not finde to be the property of Antichrist or his Ministers. An orderly call addes both beauty and efficacy to the Word preached. Take heed by disparaging them or their Function in the eyes or eares of their People, you weaken not their hands in the Lords Worke, for which they ought to be had in estimation, or of being an occasion of putting out such lights, who have shaken the kingdom of Darknesse, and by the blessing of God upon their labours have made England famous for powerfull Preaching and professing in all the Christian World, and those of you that are sonnes and not bastards, I am confident under God have had them for your fathers. Beware of a spirit of Antichrist amongst your selves, it is he that pretends to both Swords, and whose comming is after the working of Satan with all power and signes and lying Wonders, and with all deceivablenesse of unrighteousnesse, viz. false Doctrine and Errour, and the reason is rendred, because they receive not the love of the truth, which is not then so light a matter as you take it for, when as the Gospel of peace (if it understand it selfe aright) bids us contend for it, against men of heretical judgements. Dote not so much upon the word gifted Brethren, it is a proud word since extraordinaries ceased, and makes grace a younger brother, those of you that are gracious, communicate your graces and spiritual experiences unto edification as fellow-members and private Christians, and be not many Masters in opinion, do not the worke of an Office in the Church (I speak not of cases extraordinary, which have their extraordinary priviledges and dispensations) without being an Officer of the Church, one of those that Christ hath ordained. Gifts no more intitle men to publique Offices in the Church than in the Common-wealth or Army, without a call. An outward call is not nothing. Study not confusion, God is not at all the God of it, and least of all in his Church. There is no better nor no worse argument against you than that of Christ, The tree is known by its fruits. Some of your Converts I have seen and talked with, full of opinion, but very empty of grace and the vital Principles of Religion, put them upon dispute and they are old excellent, but upon Christian communion, and they have not a word to say. The good old Puritan



that is not ashamed of faith and repentance is the man of substance, your proselytes must needs be strange creatures, that are strangers to the sincere milke of the Word, borne and bred amongst foolish janglings, for your Sermons which tends to singularity and plurality of opinions, conduce not to devotion but to disputation, which old M. Dod (whose very name is precious for his practicall piety) was wont to say, made his heart the worse a long time after. And indeed a practicall hearted Christian loves not to beare Truth doubted, for that makes faith take wind, and the whole Soul consequently fare the worse, but knows they are ordained to other use, viz. to be a whet-stone to our graces not to our wits. Such preaching disputants hatch addle eggs, fill empty hearts with empty notions. How forcible are right words, but what doth your arguing avail? but to dis-tune the soule. Opinion begets pride, and that keeps out every thing but it selfe. If you will needs preach, then preach Truth and not Errour, as you will answer it at the dreadfull day of judgement, and gather the sense of Scripture from its scope and drift, comparing spirituall things with spirituall; and not incoherently making it speak what it never meant. You have been victorious over Errour, therefore let not Errour at last get victory over you, like the Israelites that having conquered Idolaters, worshipped their Idols. Cry not up liberty of Conscience to the losse of Conscience, and countenancing licentiousnesse of opinion, see ye not how his Majesty himself pretends deeply to it, for the setting up prerogative and Episcopacy. What Snake may not lie hid under that herb? when once it's grown a word in fashion. Liberty of conscience will be as common, as not guilty at the Assizes, and of equall credit. Divine Truth is alwaies the same, of an inflexible nature, various not according to mens judgements, shall the judgement of a man be the rule of Gods un-erring Truth? Truth is truth, and error error; whether men think it to be so or no, principles of nature vary not like languages, and if they be inviolable, and indispensible, much more is Divinity, for the known will of God is obliging, which way soever it be revealed, whether by nature, or by the word, though against nature, as when Abraham was commanded to kill his son, or above nature, as in the union of the two natures in one person, or the being of three persons in one God-head, nay, of the two; the word is the more forcible and binding, because nature is so much defaced; therefore was the Law given to the Israelites the more obliging, and their sins the more provoking. Opinion ought not to be the rule of things, but the nature of the thing it self. There is a Truth of God, and that but one, which we must maintain to the death (else the Martyrs dyed in vaine, if for but opposing anothers lawfull liberty) not only in resisting impiety, but in oppugning heresie. Thus saith the Lord, Jer. 6. 16 Stand ye in the wayes, and see, ask for the old paths, where is the good way and walk therein, and ye shall find rest for your soules.



IX. *The Parliament*, I mean those of them which are true to their trust, are unhappy in taking so much paines for a thanklesse people, whilst they were unanimous touching Church & Common-wealth, they had mens hearts, hands, and purses, but divisions and designs of men of different judgements, and sinister ends among them broke their credits, and the good and bad are ever since reckoned alike by people once prejudiced, that walke by opinion and report more then by judgment, apt to turn with every wind, and pick-quarrels with their best friends, as well as their worst, without discerning or difference-making, looking at every slip or failing through a multiplying-glasse, and are so taken up with fault-finding, that they forget to pray for them, either making them Idols or dunghils, vilipending the state and stay of the Kingdome, who indeed are justly punish'd, but unjustly neglected and deserted.

*The Remedy.*

*Adjourn as soon as possibly you can with conveniency and safety, for there is as much need of Parliament and Patriots in the Country as in the Houses. Rid Your hands of all supernumerary businesse, that either is not worthy the supreme cognizance, or necessary in its own nature to be transacted, both for your ease, reputation, and the better dispatch of greater matters, much prejudiced by interposition of lesser. Make the Laws more intelligible and lesse captions, and their administration with more ease and lesse charge. But be sure you make Laws amongst your selves, as well within doores as without. Let each Member have his Shihholeth, those that ought to be for the Common-wealth and are for the King, brand and eject them; such as oppose good and promote bad motions. But you will say every man must have liberty of speech by privilege of Parliament.*

*Ans. That is an abused Maxime, like that, The King can doe no wrong, which is much to the Subjects advantage, as all Law ought to be, if rightly understood, which is thus: The King of England hath no absolut, arbitrary, personall power of will, whereby to oppresse his Subjects, or violate their right, but only a power of Office he must dispence his government legally, and juridically for the publick and private weal of his people, else what he does is void But by Court-Logick, its turned to the Law-language of the Medcs & Persians, That its right for him to doe what he will, and that therefore what he does is right. So touching free dom of speech in Parliament, the true genuine sense of it is: That the Subject there, as in a sacred Sanctuary, in the discharge of his publique trust, may speak with liberty, for, and not against it, question, dispute, condemn the irregularities of whomsoever, or in what Office soever, for redusement or punishment, as the wisdom and justice of the Parliament see most fit and necessary; but it (as the other) is wrested to a quite contrary meaning,*



meaning, viz. that Parliament-men may in Parliament with open face fact or for the King against the Common-wealth, and no man must say, Why do you so? As the end of all Government is common good and not hurt, so is it the Parliaments and their priviledges most of all, else whilst the People fight against destructive Prerogative they fight for destructive Priviledges, which doubtlesse was never the intent of the Covenant, nor them that either made it or took it. Those Members therefore that plead for a Negative Voyce, and a regal Militia, and such like, tending to absolutenesse, heterogenian to the frame of publique policy, and their particular trust, throw them over the Barre like knavish Attorneys that betray their Clients cause either for hope of favor, or fear of dis-favor thinking to scape well enough with you because they are of you, & with the King because they are for him, who knows an Oliver from a Rowland. Let an Oath be administred upon a solemn Fast to the whole Houses, at the beginning of each Parliament and Session, in stead of those of Allegiance and Supremacy; that no man shall directly or indirectly move or debate any thing, but according to his best judgement and conscience for the publique good and according to his trust, and not against it, (for such liberty tends to slavery, which is a solecisme in reason and nature) without fear or flattery, prejudice or partiality, both in Parliament and Committees, and let it be read over every Monday morning before prayer, but trust men never the more, for though it may awe some to be honest, yet it will perhaps set others more at liberty to be dishonest therefore be not charmed into security by it, but second it with Parliamentary Lawes and Rules of proceeding which being transgressed, punishment may ensue; for whilst all Members (quatenus Members) are alike honest, trusty, and faithfull, and so must be counted under breach of priviledge; the eye of reason and the Common-wealth is put out: Again, own your friends that have fought for you and stood to you, study not too much winning your Enemies by fair compliance, who do but jear you for it, and impute it not to your goodnesse but pusillanimity, still taking as much thought how to cut your throats as ever, do not onely punish these Traitors to God and their Countrey in their purses but also in their Honours; for justice and example sake reverse some Scutcheons, let no Commander on the Kings side wear the Title of his Military Place or Office. Let somewhat of honour be conferred upon your deserving Partizans, for posterity to take notice of, and be encouraged by, valour and vertue was wont to make Gentlemen: in this Age of Reformation revive it, bestow both Armes and Honours on those that have merited them, else you will have all Tradesmen or Courtiers and no Souldiers or Common-wealthsmen, when they see money and favour can onely preferre them; honourable rewards to some spirits are more pleasing than pecuniary, and to you more profitable. Study all just wayes how to keep your friends and win more, for you must look for after-claps, and if deserving men be not in some good measure rewarded and regarded for what is past, they will hardly come upon a new score,

for



for a man that is privy to his own merits, shall have much to do patiently to put up with the utter neglect of them, even the noblest spirits, do hardest brook it. Self-deniall is one of the graces, none of the virtues.

X. The King having long since pawned both the word of a King and a Gentleman, and never yet redeemed them (for *Peter Martyr* observes, That at *Rome* its a maxime that Merchants, not Kings are to keep their words, and Popery and he have beene long bed-fellows) how to charme our English credulities, in his papers he calls God to witnesse, another state stratagem (it seems he is not witnesse to oaths and promises) for nothing must be left unsaid or unassaid, and vouches conscience for the continuing of Archbishops, Bishops and their lands, because of the great Charter, and the curse of the superstitious donors. So that the Ecclesiasticall part of *Magna Charta* may not be violated; nor Popish Episcopall lands alienated; but the civill or secular part of it may without offence, his peoples liberty, property, and estates too fans scruple. Rare Chimistry, in conscience, that can distinguish without a difference, whereas indeed the root of the matter grows out of that old rotten maxime, No Bishop, no King. He that can breake his word when hee will, and make conscience but of what he will, well he may ruine me, but he shall never deceive me, whose nature is so apparently disagreeing to his office, and the duties belonging thereunto.

From the Bishops, whose abolition he tells you in his message from the Isle of *Wight*, he cannot consent to, he falls downe to the *Militia*, and does as unclearly consent to that, as he clearly dissented from the other; for first having laid a firme foundation of it to be inherent in the Crown (as if the interest of the King were divers from that of the Kingdome, and the Crowne or Court to be preferred to the Commonwealth and its safety) by a strong assertion, though he can neither presse men, nor raise monies; and therefore cannot give his consent to alienate it from the Crowne, and that because of his trust, which he is carefull to keep, but not to performe. Yea so tender is he of the Commonwealth, that he will not part with the *Militia* no not to it selfe; but to give an infallible evidence of his intentions, he will and he will not as to himselfe depart with it during his reigne, for first he sayes he will consent to an act that the whole power of the *Militia* shal during that time be ordered and disposed by the two Houses, and after he comes with a mentall reservation, and saith, that neither his Majesty, nor any other (by any authority derived only from him) shal execute, &c. also that patents and commissions must go as formerly, viz. in his name, which to grant, it seems in court construction, is to yeeld the right of the *Militia* to be in the Crown, the thing he mainly drives at, for thereby he gains more *de jure*, then he loses *de facto*, and therefore the more is to be avoided, and the legall intentions of such forms of Law, and the terms thereof (bordering upon the Crown) both



both this and other things of like nature ought to be made more explicate both to the vulgar peoples better understanding and Kings also, who only talke of a trust to delude the people, and make it a stalking horse to compasse their wills, and make themselves absolute, for what bears their image or superscription, it seems according to the Court-credit is believed to be absolutely and inseparably theirs, as if the Crown were neither from, nor for the people; upon these terms, in time, our monies will be pretended to as well as our Laws, if care be not taken to prevent it. All monopolies have legall pretences, specially Prerogative the worst of all, wherewith his Majesty is so impetuously principled, that he is not counsellable in things touching common and publick good in a regular understanding of them according to the end and ordination of government. If the *Militia* be a flower of the Crown, pray, take it out, and stick a jewell i'th room on't which is both of more Majesty and lesse danger. From the *Militia* hee passes to the Armies arrears, and in time proffers to pay them 400000.l. a great summe (it seems he hath been lustily promised, and well advised, during his abode at *Hampton-Court*) but nothing to a willing minde, for so he hopes either to disbaud them (and then he knows how to re-inburse that money, and as much more as will pay his arrears also) or to win them to himselfe when he himselfe becomes their pay master. And though he cannot depart with the *Militia* from the Crown, yet with the Court of Wards he can, though that also is invested in the Crown for protection and that of Infants, but this he is content to have taken away if it seem grievous, not the other though it bee so, to all. In the close he mindes them of that which of all other must not be forgotten, The dissolving this Parliament to make way for another by due elections, that is, wherein his partizens, Cavalliers and malignants may be both elected and electors, and so undoe all that either is already or shall hereafter be done by this, and then we have spun a long thread to little purpose, rare sophistry and King craft. But I hope the people of *Eng!and* understand their interest better then thus to pull downe their props, and bring the house upon their heads, and that they will not take seemings for Beings, nor shadows for realities. Take heed of disguises and Court-masks, after so many blows and bullets, be not fool'd with faire words, and false fires.

#### The Remedy.

Be'eeve your selfe a Subject, as well as a Sovereigne, and know that honesty is the best policy, stand not on your head and shake your heels against heaven. Take God more into your counsell, and your people into your care: It hath ever been the fault of Kings to study and practice policy more then pietie, which hath brought so great miseries upon many of them, and some to untimely ends, and what came of them after, God knows: what will it advantage you to gain the whole world (of power, and that power never so absolute) and lose your precious soule, you must dye as well as other men and leave your Crowne behinde you when you goe to the grave. Sure Kings either thinke they may sin cum privilegio, or that those things which are sins in other men, as lying, dissembling, oppression, murder, rapine, swearing, forswearing, are not so in them. Play not with your conscience which one day will be serious with you, pretend not protection when you intend destruction, be not deceived, God will not be mocked. How can you expect to be believed, that never kept your word till this Parliament, nor now if you could have broken it, the endeavours whereof hath been the cause of all this Civill war and blood-shed, besides, you still retain the same principles, entertain the same counsellours, and adhere to the same friends. It's true that Kings are called Gods, so are Devills to, therefore beare no: your selfe upon that, as if there were no excellency in God but Power and Sovereignty, whereas he hath other Attributes and Properties besides that are honourable, and that he is to be honoured for, as goodnesse, mercy, justice, protection, faithfulnessse, imitate him in these, so shall you be Gods indeed, and though you dye like men, yet shall you be as the Angels, for as ill Kings their condemnation is greater, so as good Kings their glorification higher, by how much their talent and stewardship on earth is above others.

Im.G.M.

FINIS.

